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# REPLY

TO THE

Popish Doctrine

OF

Transubstantiation ;

SHEWING,

That it is not agreeable to  
the Opinion of the Primitive  
Fathers.

In a LETTER to a Friend.

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REPLY

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Popish Doctrine

O.F

Transubstantiation, &c.

I Do now according to my  
Promise, send you this  
Writing to justify the As-  
sertion I made concerning the  
Novelty of the Doctrine of Tran-  
substantiation, wherein (if you  
A. 4 are

are not blinded by Prejudice and Implicite Faith, the fatal causes of Ignorance and Error in the Roman Church) you may plainly see that the Primitive Fathers were so far from holding Transubstantiation, that they believed the direct contrary ; indeed we have from the Writings of the Fathers so many plain places against this Doctrine of Transubstantiation, that we cannot conceive how it came into the World ; so that notwithstanding the Papists' pretence to Antiquity in this Point, we shall find upon a serious tryal they are meer Gibeonites, who have made use of their moldy Bread & clouted Shoes to deceive the People of the Lord. But before I

produce the Testimony and  
 sense of the Fathers, I will  
 lay down the Doctrine of  
 the Church of Rome, as it was  
 established by the  
 Council of Trent\* Consil. Trid.  
 Ses. 13. C. 4.

That there is a conversion of the whole substance  
 of Bread and Wine into the sub-  
 stance of Christ's Body and Blood  
 wrought by the words of Consecra-  
 tion. And that the Fathers of  
 Trent might compel all men  
 to assent to this monstrous Do-  
 ctrine, they have added a fe-  
 vere Curse in these words, viz.  
 If any man shall say, that in the  
 Sacrament of the Sacred Eucharist,  
 there remains the substance of Bread  
 and Wine after consecration, let  
 him be accursed: Concil. Trid. de  
 Tran-

Transub. Can. 2. How contrary  
this Doctrine is to the belief  
the Primitive Fathers, I shall  
now shew you.

And the first I shall name  
*Dionysius Arcopagita*, who was  
St. Paul's Disciple, and lived  
about the first Century, who  
distinguishing between the  
substantial Signs and Christ signified  
by them, expresses  
Eccles. Hierarch. cap. 3. himself in the  
words, *By those*  
*verend Signs and Symbols Christ*  
*signified, and the Faithful made*  
*partakers of him.* You see what  
this Saint believed; he held not  
that Christ in this Sacrament  
was sacrificed unto his Father,  
but calls the Sacrament a Typi-  
cal

for Symbolical Sacrifice; that  
 a Figure or Sign of it; this  
 to plain an instance, that the  
 great Cardinal Bel-

armine confesses, *Bell. lib. 2. de*  
*Euch. c. 15.*  
 That *Dionysius* calls

the Sacrament an Antitype even  
 after Consecration; so that by  
 the Confession of our Adver-  
 saries, this Primitive Saint is  
 showed to be on our side, for he  
 calls the Elements of Bread and  
 Wine, Signs and Symbols even  
 after Consecration. *Justin Martyr*  
 who lived about the 150th year  
 of Christ, says ex.

actly, That our *Apol. 2. pag.*  
 Food and Flesh are *98. Edit. Pa-*  
 rished by the con- *ris 1636.*

fusion of that food which we re-  
 ceive in the Eucharist. The next

Transub. Can. 2. How contrary  
this Doctrine is to the belief  
the Primitive Fathers, I shall  
now shew you.

And the first I shall name  
*Dionysius Arcopagita*, who was  
St. Paul's Disciple, and lived a-  
bout the first Century, who  
distinguishing between the sub-  
stantial Signs and Christ signified  
by them, expresses  
Eccles. Hierarch. cap. 3. himself in these  
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verend Signs and Symbols Christ  
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 of Christ, says ex-  
 pressly, That our *Apol. 2. pag.*  
*98. Edit. Pa-*  
 Blood and Flesh are *ris 1636.*  
 nourished by the con-  
 secration of that food which we re-  
 ceive in the Eucharist. The next

Transub. Can. 2. How contrary  
this Doctrine is to the belief  
the Primitive Fathers, I shall  
now shew you.

And the first I shall name  
*Dyonisius Areopagita*, who was  
St. Paul's Disciple, and lived  
about the first Century, who  
distinguishing between the sub-  
stantial Signs and Christ signified  
by them, expresses  
Eccles. Hie- himself in these  
rarch. cap. 3. words, *By those re-  
verend Signs and Symbols Christ  
signified, and the Faithful made  
partakers of him.* You see what  
this Saint believed; he held not  
that Christ in this Sacrament  
was sacrificed unto his Father,  
but calls the Sacrament a Typi-  
cal

for Symbolical Sacrifice; that  
 a Figure or Sign of it; this  
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*Bell. lib. 2. de  
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That *Dionysius* calls

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 calls the Elements of Bread and  
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actly, That our  
 Food and Flesh are  
 nourished by the con-

*Apol. 2. pag.  
 98. Edit. Pa-  
 ris 1636.*

version of that food which we re-  
 ceive in the Eucharist. The next

I

I shall name is *Tertullian*, who  
 lived about the 200th year  
 of our Saviour Christ; *Tertullian's*  
*Adversus Marcionem*, l. 4. c. 4.  
*Lib. de Anima*, these, Christ  
 p. 319. taking the Bread  
 and distributing  
 to his Disciples, made it his Body  
 saying, This is my Body; that is to  
 say, a figure of my Body; And  
 elsewhere, arguing against the  
 Sceptick who denied the certaintie  
 of Sence, he useth this ar-  
 gument, That if we question the  
 Sences, we may doubt whether the  
 Blessed Saviour was not deceived in  
 what he heard; and saw, and tou-  
 ched; he might (says he) be de-  
 ceived in the Voice from Heaven,  
 in the smell of the Ointment  
 which he was anointed against his  
 Burial,

and in the taste of the  
 which he consecrated in re-  
 membrance of his Blood; So that  
 we are to trust our Sen-  
 ses even in the matter of the  
 sacrament, and if that be true,  
 the Doctrine of Transubstantia-  
 tion is certainly false.

Origen, who lived much about  
 the same time with  
 Irenaeus, calls the  
 bread & the Chal-

*In Dialog. con-  
 tra Marcion.*

ice, the Images of the Body and  
 Blood of Christ, and so are not the  
 natural Body and Blood of  
 Christ; And in a

other place the  
 thing that which is  
 consecrated by Gods Word and  
 Prayer, as to the matter of it,  
 goeth

goeth into the belly, and is void  
into the draught, Cardinal Pa-  
ron is so angry at Origen for  
saying, that he says he talks like  
Heretick in this place. What  
can be more plain than what  
St. Ambrose says on this occasion

his words are these  
De Sacram. The Bread and Wine  
l. 4. c. 4.

are what they were,  
and yet are changed into another  
thing. Theodor

Dial. 1. c. 18. speaks more plain-  
ly yet, even to the Philosophers  
of this Question, Christ (say  
he) honoured

Dial. 2. c. 24. symbols and the signs  
with the title of his Body and  
Blood, not changing the nature  
but to nature adding grace, for  
ther do the mystical signs receive

from

their nature, for they abide  
their proper substance, figure and  
form, and may be seen and toucht.

schius saith, That

Christ gave his Disci-

ple the Symbols of

his Oeconomy, commanding the

change and Type of his Body to

be made.

Demonst. E-  
vang. l. i. c. i.

St. Gregory Nazianzen speaks so  
pressly in this mat-

ter, as if he had pur-

sely undertaken

Orat. 2. in  
Pasch.

the confutation of the Doctrine

of Transubstantiation; Now (says

we shall be Partakers of the

Divine Supper, but still in a Fi-

gure, though more clear than in

the old Law, for the Legal Passo-

age (I will not be afraid to speak

of

of it ) was a more obscure Figure  
of a Figure.

St. Austin , who is justly  
esteemed the Oracle of the La-  
tin Fathers and Western Churches , says , That indeed this

De Doctrina Christiana  
l. 3. c. 5. a miserable bondage  
of the Soul , to take  
the Signs in stead

of the things signi-  
fied : But more particularly the  
great Doctor and Saint brings  
in Christ thus speaking to

Disciples, viz. " Ye  
In Psal. 98. are not to eat the

" Body which you see , or

" drink that Blood which

" Crucifiers shall pour forth

" have commended to you

" Sacrament, which being spiri-

" tual

fully understood, shall quick-  
 en you. And elsewhere he saith,  
 Christ brought them to a Ban-  
 quet, in which he commen-  
 ded to his Disci-  
 ples the Figure <sup>Cont. Adam</sup>  
 of his Body and <sup>aut. c. 12.</sup>  
 Blood, for he did not doubt  
 to say, This is my Body,  
 when he gave the sign of his  
 Body. And in another place he  
 presses himself much plainer in  
 words, How <sup>in Job. Tract.</sup>  
 shall I lay hold <sup>so</sup>  
 on him who is <sup>so</sup>  
 absent? How shall I reach my  
 hands unto the Heavens and  
 touch him who sits there? send  
 my Faith thither <sup>(saith he)</sup>  
 and thou hast him sure.

B

Twas

If it be here an-  
 swered, that after Popes have  
 declared otherwise. I have but  
 one request to desire of thee  
 viz. to make it appear that when  
 two Popes shall determine both  
 parts of a contradiction to be  
 true, they both are infallible in  
 so doing.

I might quote St. Cyprian, St. Basil,  
 St. Hieron, Hilary, Fulgentius,  
 Isidore, Hefychius, and many others  
 of note who lived within 800  
 years of Christ; but those  
 have produced are sufficient for  
 particular instances; to all which  
 I may add the Suffrage of the  
 whole Council held at Constantinople,  
 Anno 754. (which Council  
 condemned the use of Images)

ges) (Mark that) wherein it was maintained, that Christ chose no other Shape or Type under Heaven to represent his Incarnation by, but the Sacrament, which he delivered to his Ministers for a Type, and most actual Commemoration thereof, commanding the substance of Bread and Wine to be offered. These Assertions are to be found in the Third Tome of the Sixth Action of the second Council of Nice.)

Thus Sir, you see plainly that the Belief of the Elements remaining Bread and Wine after Consecration, was the constant Doctrine of the Christian Church for 700 years after Christ;

Christ; and peaceably continued so in the Latin or Roman Church, till *Paschasius Radbertus* (who lived about the year of our Lord 850) first broached the new Doctrine of the same Body of Christ being in the Sacrament, which was born of the Blessed Virgin; but *Paschasius* met with great Opposition from the most Learned Divines of that Age, particularly from *John Scotus Erigena*, who at the request of *Carolus Calvus* (in whose Court he then lived) delivered his Opinion, which was direct contrary to the Judgment of *Paschasius*, for *Scotus* affirmed, That there was no substantial Change, and that the Sacrament was only a bare Commemoration of the Body and Blood

Christ

Whereas *Paschasius* asserts  
 That the very same Body of  
 Christ which was borne of the Bles-  
 sed Virgin, was invisibly present  
 under the Accidents of Bread and  
 Wine. And that *Scotus* set him-  
 self to prove from the Fathers,  
 that what was consecrated on  
 the Altar was not truly and re-  
 ally the Body and Blood of  
 Christ; *Ascelinus* shews us in  
 an Epistle to *Berengarius*; but  
 the Judgment of *Scotus* not stop-  
 ping the growing Mischief, and  
 Schism being likely to break  
 out in the Western Church. *Ca-*  
*lvinus* being desirous to  
 compose the Differences of the  
 Church, sends to  
*Bert. de Corp.*  
*et Sang. Dom.*  
 an emi-  
 nent and learned

Divine

Divine of that Age, to deliver  
 his Judgment in this matter,  
 namely, Whether the Body  
 Blood of Christ, which in  
 Church is received by the Mouth  
 of the Faithful, be celebrated  
 a Mystery or in Truth, and whe-  
 ther it be the same Body which  
 was born of Mary? To which  
 Bertram returns this answer, That  
 the Bread and Wine are the  
 Body and Blood of Christ figuratively,  
 that this Body is the Pledge, and  
 Figure of the other, very natural  
 Body, that the substance of  
 Creatures, that which they were  
 before Consecration, the same  
 they also after. And much more  
 to the same purpose, all which  
 he proves by Scripture and  
 others; and addressing himself

Calvus, he says, Your Wife  
 most excellent Prince may per-  
 ceive that I have proved by the Te-  
 stimonies of Scripture and Fathers,  
 (mark that) That the Bread which  
 is called Christ's Body, and the Cup  
 which is called his Blood, is a Figure  
 of what it is a Mystery. Thus far  
 that learned Divine assert  
 the ancient Doctrine of the  
 Church against the new Do-  
 ctine of Transubstantiation?  
 As he condemned Paschasius,  
 likewise he did Scotus, because  
 he would allow no Mystery:  
 Bertram says, To what pur-  
 pose did Christ promise his Flesh to  
 be Food of his People, which be-  
 comes not to be understood Carnally  
 Literally must have a Spiritual  
 Application, so that this is to their

C

outward

outward appearance the Sacrament  
 Elements are Figures, yet according  
 to the Invisible Power and Efficacy  
 they are the Body and Blood  
 Christ: Which is the Doctrine  
 of our Church. Of the same  
 Opinion with Bertram was Ra-  
 banus Maurus the greatest Divine  
 of his Age, who wrote his Ep-  
 istle to Egilo against them who  
 had lately broached that Do-  
 ctrine (mark that) That the body  
 of Christ in the Sacrament was the  
 very same which was born of the  
 blessed Virgin, as appears by his  
 Epistle to Herebaldus still extant.  
 And as this Doctrine of Trans-  
 substantiation was but lately  
 broached in the Western  
 Church, in Rabanus his Time  
 so 'tis certain it continued but a  
 dispute

disputable Question, even in the Ninth and Tenth Ages of the Church, and did not compleatly become an Article of Faith till a thousand Years after Christ. So that it was near three hundred years before this mis-shapen Monster of Transubstantiation could be compleatly licked into that ridiculous Form it now bears in the Church of *Rome*. And what is very remarkable, we certain that Divers eminent Doctors of the Roman Church have expressed themselves dissatisfied concerning it, even since it has been decreed as an Article of Faith.

C 2

*Durandus*

*Durandus* as good a Catho-  
lick, and as famous a Doctor  
as any of Rome, pro-  
fessed publicly,

In l. 4. sent.  
dist. 11. q. 1.

That even after Con-  
secration the very matter of Bread  
remained. Cardinal Cajetan says,  
That Transubstantiation cannot be  
proved by Scripture. Fisher against  
the Captivity of Ba-

Apud Suar.

T. 3. Disp. 46.

bylon says, That no  
man can prove by the  
words of the Gospel that any Priest  
in these Days doth Consecrate the  
Body and Blood of Christ:

*Petrus ab Alliaco*, Cardinal of  
Cambray says, That

In 4. Sent.

q. 6. Art. 2.

the Doctrine of the  
Substance of Bread and  
Wine remaining after Consecration,

more easie and free from Absurdity, more rational, and no way repugnant to the authority of Scripture; nay more, That for the other Doctrine, viz. of Transubstantiation, there is no evidence in Scripture.

Gabriel Biel, another Schoolman and Divine of their Church, ingeniously confesses,

*In Can. Miss. Lect. 40.*

That as to any thing expressed in the Cannon of the Scriptures, a man may believe that the substance of Bread and Wine doth remain after Consecration.

Erasmus, who lived and died in the Communion of the Roman Church, and who was as well acquainted with the

*In 1 Epist. ad Cor. c. 7.*

Antient Fathers as any man doth confess, That it was late before the Church defined Transubstantiation, unknown unto the Antients both name and thing.

Tonstal de Sacramentis says, That it had been better to have left every man to his own conjecture, as they were before the Council of Lateran (Mark that I beseech you) He would have every man left to his liberty, as Men were before the Council of Lateran; therefore it is plain, that in his Opinion it was no Article of Faith before that Council. To this purpose I have read of an expression of Bishop Tonstal's of Durham, who died in the Roman Communion, viz. If he had been Chaplain to the Pope he would have begged

gged on his knees that he would  
define Transubstantiation, as  
knowing it would tend to the breach  
the peace of the Church. Indeed  
it is very pleasant to observe  
how some of their late Writers  
to handle this Subject; they are  
perplexed about it, as if they  
had a Wolf by the Ears, they  
cannot tell how to hold it, and  
they are afraid to let it go.

Now, Sir, let me beg of you  
to observe, That no rational man  
can imagine that these learned  
Men of the Church of Rome  
would ever have granted the An-  
cient Fathers to have been stran-  
gers to this Doctrine of Transub-  
stantiation, had they thought it  
to have been the perpetual belief  
of the Church. C 4 Upon

Upon the whole matter then, you see what the Primitive Fathers of the Christian Church have believed and taught for above Seven hundred years after Christ; They held that the Bread and Wine in the Sacrament remain what they were before Consecration, that, that which is seen on the Holy Table is Bread, that the substance of Bread and Wine does not cease to be, that the Elements are Types, Symbols, and Figures of Christs Body and Blood, and they say true, 'tis evident that the Doctrine of Transubstantiation is a new invention, so much as broacht till about seven hundred years after Christ.

2. If this be the uninterrupted

Doctrine

Doctrine of the Primitive Fathers which I have now alledged, then this ought to caution you and all others against the Rhetorical Expressions of some of these Fathers I now have quoted, whereby they call the Sacrament the Body and Blood of Christ, for we believe it is so; but then the Question is, after what manner it is so; whether after the manner of the Flesh, or after the manner of the Spiritual Grace, and Sacramental Consequence; We of the Reformed Churches of these Nations, with the Primitive Fathers, believe & hold the Latter; the Church of Rome the former; against the Words of Scripture, the Doctrine of the Primitive Church, the nature

ture & design of all Sacraments

And therefore to worship the Host as the Papists do, must needs be gross and damnable Idolatry and to be abhorred of all those who have a care of their Salvation. The most Learned of the Papists do confess, that if the substance of Bread and Wine do remain after Consecration, the Worshipers of the Host are great Idolaters as they who worship a Red Cloth.

Indeed the most ingenious Persons of the Roman Church begin to be so sensible of the pernicious consequences of Transubstantiation, that they would be glad to be rid of it if they could

the Council of Trent, by making of it a necessary & essential Article of Faith, has tied it so fast on all Persons of that Communion, that now they cannot part with it if they would ; it is (to use the words of a late ingenious Writer) like a great Millstone lying about the neck of Popery, which will certainly sink it at the last.

You see, Sir, this case is so plain, that we need no more than to expose it to publick view without the help of Dr. Thomas Gaur's *Legislative Gothick*, or the application of a Finger in the Margin point to the Words, for any one of our parts and more sincerity than that runs may read them.

As

As for your good opinion of  
Dr. *Stillington* and Dr. *Tillotson*,  
must say, 'tis but what they  
deserve: They have indeed baffled  
our Adversaries of *Rome*, even to  
the silencing of all that Party: I  
must confess I am not worthy to  
give any just Character of these  
two great Lights of our Church,  
therefore I will be sparing of my  
cold Commendation: however,  
thus much I will venture to say,  
That whatever thanks or enter-  
tainment they have met with in  
this Age, I am sure in the next  
their Memories will be precious,  
and their name as far above de-  
traction, as their Parts and Learn-  
ing are above the reach of their  
Enemies. So I conclude,

*Your humble Servant.*

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the Golden Dragon in  
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difficult part of Chirurge-  
relating to the Teeth. Shew-  
ing how to preserve the Teeth  
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ing the defect of them in old or  
young. 5. Considerations on the  
Tooth-

Tooth-Ache , Looseness of the Teeth, the decay of the Gums, with their Remedies and Restoratives. 6. The use of the *Pelican* or Instrument wherewith they are drawn on all Occasions. Lastly, Teeth in Children, what they are in the Original, and how they come to Perfection, in what order produced , the means to hasten them, and render them easie in breeding. To which is added , A Physical Discourse, wherein the Reasons of the beating of the Pulse , or Pulsation of the Arteries , together with those of the Circulation of the Blood are explained , and the Opinions of several Ancient and Modern Physicians and Philosophers, as *Gallen*, *Gassendus*,

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*M. Juniani Justini. Ex Trogi-  
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44. 1. Notæ Selectissime Vossii,  
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ctiones*

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D

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Counterfeit Moses. 5. *John Bul-*  
*lock*, King of the Anabaptists.  
The false *Cloaire*, called *Gon-*  
*dd*. 7. The Counterfeit *Bald-*  
*win*, Earl of Flanders. 8. The  
Counterfeit *Don Sebastian*, King  
of Portugal. 9. The Counter-  
feit *Veldomar*, Elector, & Marquess  
of Brandenburg. 10. The false  
*Mustapha* Son of *Bajazet*, the (first  
of that Name) Emperor of the  
Turks. 11. *James Heraclides*, the  
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